

Truths Purchase:
OR
A Commoditie, which no man
may either neglect to buie, or dare to sell: laid
forth in two Sermons upon Prov. 23. 23.
by Samuel Hieron Minister of
the word, at Modbury
in Deuon.

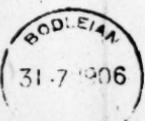
Very necessary for the times, in which
so few seeke after the Truth, and so many fall
away from the profession and practise
of the Truth.

Reuel. 2.25.
That which ye have alreadie, hold fast till I come.



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And are to be sold at the signe of the Crown in Pauls
Church-yard by Simon Waterlow.



TO THE RIGHT Worshipfull, my very

good Ladie, the Ladie Elizabeth
Champernowne, of
Modburie.



Adame, keeing well perswaded both of your good knowledg in Gods holy Truth & of your unfained affection therunto, I haue emboldened my selfe, to present you with these two Sermons touching Truth: yet not for your selfe alone, but that from you, they may passe to the common use of all the Lovers of the Truth. I doubt not but that your La: doth both see, and bewaile the miserie of these nrecked times, in which Arbeisme, and Policie (falsely so called, beeing indeude little better then plaine villenie,) and Tempairizing, haue like a canker, fretted out the very heart of Pietie. They are but a fewe, which fooke to search out the Certaintie in matters of Religion, or which care to haue stablished hearts, and to know precisely, which is the True God, Baal or the Lord. Men had rather hale betweene two opinions, that so they may be for all Tyme, then undergoe the labour of gauing advised Resolution. On the other side, if we come to those, (which yet will needes be religious,) what a wofull

Luk. 1.4.
Heb 13.9.

1.King. 18.22.

The Epistle Dedicatore.

falling away doe we behold? In some to Popery,
beeing lead captiue (God in iustice sending them
strong delusions) by those False brethren, which
are priuily crept into every corner, through the
remissenes of these Euill Times. In other some to
Prophane-nesse, and to that which is of all other
the worst, luke-warmenes. So that we may well
say, Except the Lord of Heis had refresned
vnto vs euuen a sigall remnant, culling out (as it
were) one of a citie, and two of a Tribe, as the
shepheard taketh out of the mouth of a Lyon,
two legges, or a peece of an eare, according to
the Election of gracie, we should long ere this
haue beeene as Sodoin, and like vnto Ge-
morrha: we had beeene (as it is saide of a cursed
Tongue) a very world of wickednesse. Now,
things beeing so, there are three dosses required of
all that feare God. The first is, to long for the
Appearing of Christ, and to crie daiy, with the
Soules under the Altar, How long Lord, holy
and true! Euen so come Lord Iesus. The se-
isher is, to beware least they be pluckedaway
with the Errout of the Times, and fall from
their owne stedfastnes. The third is, every man
in his place, earnestly to contend for the
maintenance of the Faith, and the advance-
ment of the Gospel: and to be as industrious, to
conuert the goers astray, and to exhort the Be-
leevens to continue in the Faith, as the Pharisa-
call, both Iesuiss and Seculars are, to compasse
sea and land, to make men of their professi-
on, and to turne them from the Truth vnto Fa-
bles.

2.Tim.3.6.
2.Theff.2.11.
Galat.4.

Reu.3.16.
12.4.9.
Ier.3.13.

Amos 5.12.

Iam.3.6.

2.Tim.4.8.

Reu.6.10.
Rev.21.20.

2.Pet.3.17.

Iud.3.

Iam.5.20.

A& 14.22.

Math.23.15.

2.Tim.4.4.

The Epistle Dedicatore.

bles. In desire to performe some part of this lat-
ter dutie, as I first preached these Sermons so, with
the same intent I doe now publīsh them. The Text
I am sure, is excellent for the purpose, but for my
manner of handling it, I leave it to the censure
of Gods Churche. In Preaching I haue ever ac-
counted plain-nes, the best eloquence, and the ca-
riage of matters so, that those of the lowest forme
may learne somewhat, the soundest and surest
learning. If any censorious disposition shall say,
that these things are too meane for this ripe and
exquisite age, let them consider, that at the buil-
ding of Salomons Temple, there was roome as wel
for Burden-bearers, as for other more curious Ar-
tificers: and at the first making of the Taberna-
cle, not onely the Bringers of blue silke, and pur-
ple, and scarlet, but even the poorer sort which
brought Goates haire, and Rammes skinnes
were accepted. How ever it be, I doe more then
hope, that your La. will kindly accept it from me,
and enternaine it as a Testimoniē of my loue, and
not so onely, but vse it also for your comfort. And
so praying the Lord, to make your heart stable
and vblameable in holines, I commit your
La. to his grace in Christ Iesus. Modburie. No-
vemb. 14. 1606.

1.King. 5.15.

Exod.25.4.5.

1.Thess 3.13.

Your La. in all good affection,

Samuel Hieron.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Prou. 23.23.

Buye the Truth, but sell it not.

The first Sermon.

THis short speach of Salomons, containeth in it two things: 1. an Injunction, *Buy the truth*: 2. an Inhibition, *Sell not the truth*. First of the Injunction. To make way vnto the profitable handling whereof, we are to examine two things: 1. what is the Truth: 2. what it is to *Buy the same*.

Truth is but one, and it is in God, and of God; nay it is God himselfe. For the nature of God is not subiect to any attending properties; whatsoever is in God, is God. As he is *Mercy* it selfe, *Injustice* it selfe, *Godnesse* it selfe, so he is also, *Truth* it selfe. *God is Truth*, saith Moses, and *I am the Truth*, saith Christ of himselfe. Yet neuerthelesse, this Truth which is but one, and is primarily in God, is from him conueied into diuers other things, which in that respect are also rightly termed *True*. For, as the Sunne is the Fountaine and

VVhat is
meant by
Truth.
Quicquid est
in deo, Deus
est.

Deut 32.4.
Ioh.14.6.

naturall seat of Light, yet that Light is thēce
deriuē into many other Bodies naturally
fitted to receiue it, which are therefore truly
termed *Lightsome*; so, though God, is in that
sort the Head & spring of all Truth, that he is
called euēn *Truth* it selfe, yet his *Truth* is
communicated vnto other Things also: and
every thing is so farre forth called *True*, as it
is squared and made answerable vnto that e-
ternall *True*. And as diuers resemblances in
many glasses, being set together, doe come
all from one and the same Face, which is set
against them, so all that Truth, which is in o-
ther things, fetcheth it first Beginning from
the Lord.

Now howsoeuer, the end of all our En-
deauours, is the vniōn of this *Truth* to our
understanding, and the knitting of our soules
vnto God, (wherein the the very heathen by
the Light of nature placed mans Happines,) yet
this is not so properly that Truth, which
is here commended to vs, but rather some in-
ferior *Truth*, which is substituted by God, as
a meanes to bring vs vnto himselfe. And yet,
neither is it that *Truth*, which God hath sea-
ted in Nature, and naturall things; because, so
it is that the Creature partaking of Mans
corruption, is subiect to *Vanity*: and by that
meanes the natvie *Truth* thereof, is so tempe-
red with lying deceitfulnes, that the Heart of
Man (being in it selfe a meere lie) is not able
to seuer each from other, but is rather therby
made

made more vaine , and to turne the Truth of God, shining therin into a Lie. So weake an instrument is the Booke of nature to beget Truth in our heartes.

Rom.1.15.

There is then another Truth, which hath beene traing by God himselfe, which neither can deceiue, nor be deceiued; and that is, *The Holy and precious word of the Almighty,* which by the spirit of God is called *Truth.* *Sanctifie them with thy Truth, thy word is Truth.* *The word of Truth which is the Gospell.* And, *the Milke of the word without deceit.* And this indeede cannot but be the *Truth.* First, because of the Author of it, which is the God of *Truth.* Secondly, because of the Penmen of it, *Holy men,* which wrote of no priuate motion. Thirdly, because of the confirmer of it, *Christ the Truth.* Fourthly, because of the Interpreter of it, *The Spirit of Truth.* And if it were fitting to the Text, it were easie to shew, the *Truth* of the Scriptures aboue all other *Truthes,* that it is both the most auncient *Truth,* and the most true Antiquitie. Now, there is yet another derived *Truth,* which is drawne out of the *Word,* and is, as it were the Briefe and Summary thereof. It is that which Paul in one place calleth the *Forme of Doctrine:* in another place, *the proportion of Faith:* in another, *the Truth which is according to godlines.* And this may fitly be compared vnto the mount *Nebo,* vpon which the Lord placed Moses that from thence he might see all

Ioh.17.17.
Col.1.5.
ad Cor.3.18.
1.Pet.1.2.
Psal.31.5a.
2.Pet.1.20.
Ioh.14.6.
Ioh.14.17.

the borders and limits of the promised Canaan: so from this, and by the helpe hereof, a man be able to comprehend with all the Saintes, what is the breadth, and depth, and length, and height of Religion. So then, here is the Issue of my speach, that by *Truth* in this place, is meant the *Truth* of Religion, grounded vpon the Rule of *Truth* which is the scripture.

VVhat it is
to Buy the
Truth.

Luc. 18.14.

Now for *Buying*, we must vnderstand, that it is not any making merchandize of the *Truth*, like to that beggerly sale of the Romish Trumperie; as though a man could by mony, purchase the graces of Gods Spirit: which if it were so, Christ should be prooued a Liar, who saith, that with difficultie they that haue Riches shall enter into the kingdome of God: whereas, if saluation were a mony matter, the Rich were like to speed best. But because *Buying* is vsually of things of greatest cost, and greatest necessarie, therefore to signifie the paines to be taken in this case, the spirit of God vseth this word of *Buying*. Againe, because the end of *Buying* is possession, and the end of Possession, is vse; (as Riches is possessed to make rich, Apparell to make gay, and so in other things;) therefore also, the spirit of God, to shew the care we ought to haue, both to haue the *Truth* in possession, and to diuert it to our vse, hath mentioned *Buying*. So then, this *Buying* of the *Truth*, which is commended here vnto vs, vrgeth

two duties. 1. To labour to haue the *Truth* of Religion settled in our Judgement, that so we may be fulfilled with the knowledge of Gods will, in all wisdome and spirituall vnderstanding. 2. To conuey it thence into our affections, that so there may be begotten there, that which David calleth *Truth in the inward parts*. This then is the meaning; *Buy the Truth*, saith Salomon: that is, vse all diligence, spare no cost, refuse no labour, spend your best indeauours, to come to the knowledge of the *Truth*, and thereby your selues to be transformed into the *Truth*; that you may so become true Israelites, truly religious. So that now this first member of my Text hath brought forth two Instructions: the one is, that we must indeuour for the settled knowledge of the *Truth*; the other that we must make conscience of a holy Practise, and of obedience to the *Truth*: of these two in order. And first of *Buying* the knowledge of the *Truth*.

Seing it hath pleased the wisdome of God, in this place, to borrow a word from the ordinarie courses among men, and to cal the seeking after the *Truth*, a *Buying*, of the *Truth*; therfore it shall not be amisse to follow the Metaphore, and by examining the vsuall circumstancies of *Buying*, to giue light to the duty recommended here vnto vs. As therefore in all other Bargains, so in this Purchase of the *Truth*, these things necessarily

Psal. 51.6.

The sense of
the first part.The division
of it.The particular
Branches of
this whole Ser-
mon.

must concurre. 1. A desire of the Commodity. 2. A repairing to the Place, where it is set to sale. 3. A skill to discerne, and knowe the goodnes of it. 4. A giving a price proportionable to the worth and value thicreot. 5. A storing it vp for necessarie vses, of all thele briefly.

The first
Branch.

*1. Pet. 1. 2.
Isay. 55. 1.*

*Psa. 119. 111.
& 174.*

First, there must be a desire of the Commodity: that is plaine in Reason. For when soever a man laith out his money vpon any thing it proceedeth from a desire to be the owner of it, and to haue it in possession: and so the first thing in this *Buying*, must be that, which the Apostle Peter calleth *Desiring the sincere milke, &c.* which *Isaiah* termeth *Thirsting*; which *Dauid* in one place calleth, the *clayming of the Lord his testimonies as an Heirage*: in another, the *longing after Gods saluation*. Now the desire of a commoditie, springeth ordinarily from these two things. 1. a mans own necessitie. 2. the excellencie of the thing it selfe. His owne necessitie maketh him willing to buy: the excellencie of the thing, maketh him willing to buy, *This*, rather then any other. So that to the end, we may come to this first degree, of desire to *Buy the Truth*, we must labour to feele these two things. 1. what neede we haue of it. 2. what an excellent thing it is to enjoy it. To shew our need many things might be alleged: I wil be as briefe in it as I can, because, me thinketh, *I doe feele my matter, like to a spring,* the

the further it goeth , into the more stremes
to diuide it selfe. Man by nature in respect
of spirituall graces , is the poorest Creature
vnder heauen , he commeth not into the
world with a bodie so naked , but he com-
meth also with a soule as vterly stript of all
goodnes. To touch onely his penurie in re-
gard of Knowledge. He hath in his vnder-
standing no true knowledge of God , but
onely so much left, as may make him inex-
cusable before God. And therfore the Scrip-
ture doth well , so often to befoole him, as
Salomon doth by name in the booke of the
Prouerbes . When man hath to doe with
these earthly things , he seemeth to haue
some sharpnes and dexteritie : but when he
commeth to spirituall things , he is cleane
blunted , *They are foolisnes vnto him , neither
can he know them.* It is with the Eyes of his
soule, as it is with the Eyes of his bodie. Our
eyes looking vpon the earth , and those bas-
ter substances, seeme quicke and piercing,
but let them be turned vp to behold the glo-
rious Bodie of the Sunne , they are cleane
dazeled, and seeme to see an hundred seve-
rall colours, where there is no colour : such a
maze is the wit of man by nature brought
into, whē he cōmeth to behold & consider of
spiritual matters, he wil runne you into milli-
ons of absurdities. Take you Nicodemus , a
great wise Pharise, and tell him of the *New
birth*, you shal strike him into such an amaze-
ment,

1 Cor. 3.14

Iob.3.9.

▲ 6.17.

Aliud ex-
tereo, aliud in-
digere.

Iob.19.3.

Eph.4.18.

ment, that he will cry, *How can this be?* Goe among the learned Philosophers, and discourse in their hearing of one Iesus, who was dead, and now lieth, and of the Resurrection; what will they say? Some will mocke, and call thee Babler, that teachest such stiffe: and they which are the most staid among them, will put it to a demurre, they wil heare thee againe of this thing. This is mans naturall pouertie in this case. Yea, but will some man(perhaps) say vnto me: Put case, this be true, that I am thus without knowledge of the Truth of my selfe, is it any daunger to continue so? There be some things, which a man hath not, yet can not he be said to want them, because he hath no vse of them: It is one thing to be without a commoditie, another thing to stand in neede of it. To cleare this point therefore in one word: There is as much neede of knowledge, as of saluation. If thou hast need to be saved, thou hast need to haue knowledge also. *This is life everlastinge, to know &c.* And Paul describing the estate of a naturall man, putteth these two together; his *Cogitations are darkened:* and, he is *a stranger from the Life of God.* Ignorance and Destruction; Knowledge and Saluation, goe togither. If this be not sufficient, to shew the necessarie of Knowledge, I knowe not what may perswade vs. Now for the excellencie of Knowledge, if a man had the Tongue of men and Angels, he could not speake

speake sufficient in commendation of it. The Heathen knew, that Reason, is that which maketh man better then a beast: and the enlightening of Reason, by Knowledge, is that, which preferreth one man to another. Now, if knowledge be in it selfe a thing so excellent, much more the sauing knowledge, I meane, the knowledge of Gods Truth. This maketh the people of God the wisedest people, *This is your wisdome, saith God, and your Understanding.* It bringeth a man to haue a kinde of familiaritie and acquaintance with God himselfe: yea, it enableth a man to conceiue the things which passe knowledge, namely, *the peace of God, and the loue of Christ.* No meruaile then, though Dauid rejoyced at it, as one that findeth great spoiles: and that Paul did account all things but doggs-meat, for the excellent knowledge sake of Christ Iesus. For both Dauid was thereby made wiser then his teachers, and Paul by comprehending it, was comprehended also of his Saviour. Thus in part, may we see our neede of Knowledge, and the worth of Knowledge, to prepare vs to the purchase of Knowledge.

To make some vse. This point touching desire of Knowledge, is worthie the pressing vpon the Consciences of men: because the world hath at this day, so many such fooles as Salomon speaketh of, which haue *a price in their Hand,* but they haue no *heart to get Wisdome.* They haue the meanes to bring them

Deut. 4.6.

Phil. 4.7.
Eph. 3.19.

Psal. 119.162.

Out. 34.11.
Phil. 3.8.Psa. 119.99.
Phil. 3.12.

The Vse.

Pro. 17.16.

them to the knowledge of the *Trush*, familiar, common and easie, but haue no affection thereunto. Tell them of *Kuowledge*, it is as the singing of songs to an heauy heart, a matter which stretteth not, it hath no relish nor sauerour in the world. Tell the couetous man, the extorting Gentleman, the engrossing Merchant, the enhaunsing husbandman, of a commoditie, of a secret bargaine, of a meanes of gaining, it is like enough, he will soone giue thee the hearing, and take thine Information as a fruit of great kindnes: but, talke of the Knowledge of Religion, and of the meanes for attainmente to it, thou hast (as the saying is) told a tale to a deafe man, he would as leise thou hadst kept thy counsell to thy selfe. And hence (oh wofull case) it is come to passe, that grosse and intolerable ignorance, like a disease, hath ouerspread the greatest part. The multitude know not (as we say) the right hand from the left: the best of vs be but smatterers, and our knowledge little better then *vaine iangling*. There is, I know, store of that knowledge which Micah speaketh of, *The statuas of Omors are sought for*: men are cunning in penall precepts, and in the knowledge of Law-points. There is also plentie of the knowledge which Christ mentioneth, men can *discerne the face of sheske, and the signes of the Times*: Neither is there any want of that skill which Amos toucheth, of *making a small Ephrah, and a large Sotkel*. These times abound

Surdo canis.

2. Tim. 1. 6.

Mic. 6. 8.

Matth. 10. 3.

Am. 8. 3.

abound in these knowledges : but as for the onely necessarie knowledge, the Knowledge of Religion , almost no man esteemeth it ; it seemeth to vs, as a withered braunch, which hath neither forme nor beautie, we see nothing in it, why we should desire it. Now because this deadnes and dulnes ariseth especially, from the want of the feeling of our owne necessitie, (for, *the person that is full, despiseth an honie combe*) and from our not knowing the worth of Knowledge (for the cocke vpon the dunghill, would rather haue a barley corne , then a diamond) therefore I beseech you let vs remember, the before-delivered matter, touching our owne necessitie, that we haue not naturally so much as a dramme of true knowledge within vs ; and the excellencie of Knowledge, that without it we are but as dead men, strangers from the life of God, without hope , without God in this world. And so leauing it to your best consideration, I thus ende this point.

The next point, is the Coming to the place of sale . For, as in our ordinarie buying, it suffiseth not a man, to feele his want of a commodite, to know the worth of it, and to wish the hausing of it, vnlesse he also resott to the place where it may be had: so in this case, it is not inough, that we find our selues ignorant, acknowledg our neede of Knowledge, vnlesse we vouchsafe to repaire thereto wher it is ordinarily set to sale, and as it were by

The second
Branch.

Joh.7.37.
Isay.55.2.

Rgv.3.18.

Pro.9.4.

Col.2.3.

Joh.1.46.

Heb.5.14.

Proclamation offered to our vses. Now the
vnuall place of sale, for this commodity of sa-
uing Knowledge, is the Church, the Assem-
bly of Gods Saintes, where the ministry of
Gods word (the ordinarie meanes of Know-
ledge) is dispensed. In the Church, by the Mi-
nistry of Gods word, we heare Christ making
a soleinne Oyex, and saying, *If any man thirst,*
let him come to me and drinke. Come buy without
silver and without mony: wherfore doe you lay out
silver and not for bread? I conseil you to buy of me
gold tried by the Fire, that you may be made rich,
and rayment, whas you may be clothed, and eie-
salut, that you may see. This is the voice of
Christ proclayming in the open Market of
his Church, and vttering his voice by the Toppe
of the higb places, who so is simple let him come
hither. In me are hid the Treasures of wisedome
and knowledge. Of my fulnes you may receive
grace for grace. So that in the congregatiōn,
wher the word is truly & sincerely preached,
as in a Publicke Marke, there is that which is
fitting to every man in every respect. There
are the Principles of Truth, for Christians of a
lower forme: there are deeper points for ex-
ercised Wiss; there is for Magistrates, for Mi-
nisters, for priuate men, for every calling: for
the young man that hee may redres his way, for
the old man, to encrease in wisedome, there
is truth for the vnderstanding, truth for the
conscience, truth for the will, truth for the
Affection, that so a Christian may be perfise

to every good worker: whatsoeuer thou dost lacke,
there thou shalt be sure to haue it abund-
dantly supplied: there thou shalt see dis-
covered the great Mysterie of godlines, which
is, God manifested in the flesh, iustified in the spirit,
seen of Angels, preached unto the Gentiles, be-
lieued on in the world, and received vp into glory.
Thus the church is the place, &c the preaching
of the word is the Treasure subiect to the
view, and offered to the vse of all, which de-
sire to receiue it. And indeede, herein especi-
ally standeth the difference betwixt the word
Read, & the word Preached. The word read,
is as a rich wardrobe of a Prince, where ma-
ny garments of cost are folded vp together
in a narrow roome, which cannot so satisfie
the beholder, as if the same might be seueral-
ly layd forth before him, time beeing also
graanted him, to take notice of every particu-
lar: because, being lapt vp, he canot see the
whole beautie, and being together, he is not
able to obserue every specialtie. Euen so it
fareth with the scripture. If a man heare the
word read, it cannot but draw him to admire
the maiestic and riches of the Text, and it
will cast some glimmering light vpon the
understanding, but when he heareth the ri-
ches of it laid open by Preaching, it will
much more astonish him; yea it euen ravish
him (as it were,) striking a greater terror in-
to his conscience, casting a clearer light vpon
his judgement, working more mightily vpon

1. Tim. 3.17.

2. Tim. 3.16.

his affections. This is not spoken to discon-
tenance the Reading of the word, or to ba-
nish the vse of it out of Gods Church , or to
deprive it of that respectiue estimatiō which
it doth deserue: nay,it is rather spoken to the
winning of reuerence therunto. For indeed,
there is no man heareth the word read,more
humbly, obserueth it more heedfully , or
listenth vnto it more affectionately, then he,
who by preaching hath beene brought to
know the excellencie of the word. So then,
here I shutte vp this doctrine . He that desi-
reth to make this purchase of the *Truth*,must
repaire to the place where it is set to sale, e-
ven to the House of God, where the word is
truly preached, and soundly delivered.

The Vse.

Math.9.38.

This point is also very necessarie to be
throughly vrged , in regard of the common
sime of the world at this day, which is this,
the negligent depending vpon the Ministry
of Gods word. For, howsoeuer sound, and
syntere, and often preaching, be not so vni-
uersall and common as were to be wished, if
God were so pleased to thrust out more
painfull *Laborers into his haruest*, yet it is far
more generally belloved, then obediently
and dutifullly entertained. For truly,if a man
should ask of me, what that thing in my
opposition is,which is at this day almost in every
place most hateful,most abhorred,most dis-
forne,most contemptible,least welcome and
least regarded, I know not/ If speake vnselg-
nedly

nedly) how to answer more truly, then to say it is the Ministry and preaching of Gods word. And to the end that I may not speake at Randon but may lay this fault vpon those in whom it is, I will distinguish those of our Times (to let professed Enemies of our Religion, Papists, alone) which either come not to the Place of sale of Truth; or els come as gazers, to looke on, and to fill vp number, into three sorts. 1. The common protestant. 2. The Politician. 3. The proud and felse conceipted man. By the Common Protestant. I understand such an one, as the Papist calleth (in scorne so speaking of vs all) a Parliament protestant, that is, a Tyme-seruer, who looketh no further, then to the Law of the Prince, who is readie for any religion, and is therefore indeed of no Religion. Of which humor, there are (the Lord knoweth) infinite multitudes at this day, all whose Bible is the Statute Booke, and the Articles of whose faith, are grounded vpon positiuē Injunctions. Now the common Religion of this common Protestant, I find to be this. He hath a certaine notice of louing God aboue all, and his neighbour as himselfe, and that he thinketh is as much as he needeth to care for, and after this manner he thinketh with himselfe: *I keepe my Churche, as well as the most: I receive the communion at Easter, as becommeth a good subject: I live quietly among my neighbours, and wherein am I now to be found fault withall? Indeede*

Indeed I am not ouer precise; for I hold that to be more then needes: I am no medler with the Scriptures, than I account to be beyond my reach: once, I am no Papist, I content my selfe to doe as other doe, and haue no desire to be singular. Here haue we the right humor of our common men, at this day, this is their Catechisme, these be the very principles of their Religion. Now, hath this man (thinke you) any neede of preaching? careth he to depend vpon the Ministry of the word? Surely no. For he thinketh him selfe of so good a Religion, to haue so good a faith to God-ward, and to be so well minded that he hath no minde of Instruction. And therefore, he is cleere in it, that it were a great deale better, if there were lesse preaching: it filleth mens heades full of matters, breedeth diuision among neighbours, brocheth nouelties, and troubleth the whole countrey. Adde hereto (saith he) that they themselues, which preach, cannot agree; and that distracteth the people; so that their preaching might better be spared, or at the least, be the lesse vsed; and what should men doe which haue families to prouide for; and many busynesses to dispose of, & much to looke vnto? they cannot intend it, to follow these matters so hard and hotly as it is required. This is the first sort, that is guiltie of this sinne, of not caring to frequent Gods cheap-house which is his Church, where knowledge of the *Trueb*, is by preaching offered vnto vs;

vs; and the men belonging to it, are so humored as I haue described. The second in this number is the Politician, who thinketh all Religion to be but a fable, a matter inuented by wiser men to hold the vulgar in subiectiōn, and to busie them withall, least they should fall into worse matters, and runne into further inconueniences. And therefore tell him of preaching, he laugheth in his sleeue, accounting them a sort of silly fooles who esteeme it, and making himselfe beleue, he is a great wise man, because he seeth that which the common sort hath not espied. Thus, as the former in a drowsines and hardned security, contemneth the word, so this in a very Atheist icall and godlesse profa-nesse, scorneth it, and maketh a very leſt of it. The third in this ranke is the proude conceipted man; who walking in the sunne is tanned though he meant it not, so this, by reading now and then, doth a litle ſimell of ſome rudiments of Knowledge, but yet, that little in his opinion, ſeemeth ſo great that he imagineth that by his priuate Reading at home, he can doe as much and more then by any hearing: and therefore he hath no better opinion of a preacher then the Athenians had of Paul, (*what will this Triſter ſay?*) So that where as the Lord tending our weakenes, and knowing in his wifedome, what is fitteſt for vs, hath left in his Church the miniftry of the word for every mans Inſtruction, he careth not for

A.D. 17. 18.

D i his

his part, if God had never appointed any such meanes, he thinketh he can altogether doe as well without it. This is the proud mans opinion. And thus, by that time you haue referred to every one of these sort, those that doe by right appertaine to each, and haue shuffled in among them, all Familiists and scorneres, and a rabble of other irreligious persons, you shall finde the number of carefull comers, to the house of God, to buie the Truth at the handes of his Ministers, to be (as Micah speaketh) like *the summer gatherings, and as the grapes of the vintage,* to be but a small number, scarce an handfull in regard of the multitude. I beseech you therefore, let vs learne this lesson from this place, to loue the gates of the Lords house, to let our feet ware out the Treshold of it, to giue attendance at the Posts of his doores: and to say also one to another, *Come, let us goe up to the mountains of the Lord, &c.* And let these carnall reasonings goe, as to say, (looking but to the face and gifts of the Preacher) what is he, that he should teach me, and why may I not profit as well by some other course? but remember, that the *Power of God is made perfectt through weake[n]ess:* and that as it was a greater honour to God, to overthrow the walles of Iericho, by the noise of rams-hornes, then if it he had done it by Canon-shot; so it is more for Gods glorie, by the *Foolishnes of Preaching to save those that believe,*

Mic. 7.1

Isay. 22.2

2. Cor. 12.9.

2. Cor. 3.13.

leene, then if an Angel should descend from heauen to instruct, nay, then if the Lord himselfe shoulde speake with some audible voice to conuert vs. And surely, as in Buying and selling, that Bargaine is by law most warrantable, which is made in open market; so I account that knowledge most acceptable vnto God, and most like to receiue a blessing fio him, which is gotten publikely, by the ordinarie course appointed for that purpose. Howsoever, I doubt not, but as a man hauing publikely bought a commoditie, may priuately husband it, to his owne best befofe, so that which is deliuered openly may, (nay ought) by priuate reading, prayer, meditation, and conterence, be encreased. And thus much for this second Branch.

The third thing in this Purchase of Truth, is, Skill to discerne. For as in Buying, in regard of so many counterfeit Wares, of the mingling good with bad, and the great deceipt of the world, it is good for a man to haue skill to preserue himselfe from cosenage, and from causeles expence vpon unprofitable goods: so in labouring after Knowledge, in respect of so much blinding mans inuentions with holesome doctrine, it is requisite, that we be able to put a differēce betwixt holy, and corrupt, true and false, profitble and unprofitable Teaching. And this is a thing, which the Scripture also in many places requireth of vs. *True the spines*, saith

The third
Branch.

D 2 John,

1. Joh. 4. 8.
1. Thes. 5. 23.
Pro. 14. 15.

Act. 17. 11.

Joh. 10. 5.

Eph. 4. 12.

Auctoritate
nominiis.
Amb. in 2. Thes.
cap. 5.

Ilay. 8. 10.

Gal. 1. 8.
2. Ioh. 20.

John, whether they be of God or no. Try all things, saith Paul: and he is a foole, saith Salomon, that will believe every thing: and for this cause the noble men of Berea are commended, because hearing the Apostles preach, they searched the scriptures daily, whether those things were so. And our Sauour hath pronounced it generally of all his sheepe, that they know his voice, and will not follow a stranger, but flee from him &c. For howsoeuer we doe vrgre all reverent respect vnto the preaching of the word, as to the Ordinance of God, for the gathering together of his Saints, and for the edification of the body of Christ; yet we abhorre that Popish tyrannizing ouer the faith of our Hearers, as though we would binde them to giue credit to euery thing we speake, because we speake it: We know, that if he were an Angel from heauen, that should come amongst vs, yet his doctrine must be brought to the Law and to the Testimoniis, as the Prophet speaketh, and if he be found to swerue from that holy doctrine which we haue receiued, he must goe for accursed, and, *bad binu not so much as God speedes*, saith S. Iohn. And this skilfulnes and Abilitie to discerne, as it is euer necessarie, so now especially. First of all, because there are (that I may still follow the language of my Text) so many pety-chapmen, I meane, so many priuie workmen, who are all guided with the spirit of the Beast, sent out and set on worke, by that Antichrist, that

that man of Roime, who are crept almost into every corner, and vnder pretence of their deuotions and *Voluntarie Religion*, and *Humblenes of mind*, insinuate and winde theselues into many mens Affections, drawing some to traicterous disloyaltie, some to settled Poperie, others to indifferent and depending vncertentie, that so they may fit and prepare them for that day, which they haue long expected, and I pray God they may still with wearied eyes, and languishing spiritsawaite for. Now to the ende, that these false Brethren, which are come in *privily to bring vs into bondage*, may not carie vs away with drosse for siluer, glittering shewes for a golden substance, counterfeit profession, for sound Religion, we had neede to labour and pray for discerning spirits. Secondly, this abilitie to discerne is necessarie, in regard of so many dangerous and infectious Bookes, which(I know not by whose default) are sparsed abroad into all partes, tending to the defaming of the present state, and of our holy Religion, and to the working of mens affectiōns to a more tolerable opinion (if not a totall embracing) of Poperie. Thirdly, this skill is no lesse necessarie, in respect of so much corrupt Preaching, both in manner and matter. First, for the manner of Teaching, it is an ordinarie thing with many men of giftes, to scorne to seeme to *Know nothing but Christ, and him crucified*, and to

Col.3.33.

Col.1.14.

1.Cor.3.3.

D 3 thinke

thinke basely of the plaine evidence of the fiftie: And therefore, they haue more care to abound with excellent words, & with the en-tysing speeches of mans wisedome, then to speake to the conscience of their Hearers; so that in this respect, we had neede to be wise to discerne, least our faith shold be in the wisedome of man rather then in the power of God. Againe, for the matter of preaching, it is now almost in religion and diuinitie, as in the matter of Apparell; every yeare bringeth a new fashion, and then (because of the loue which men haue to noveltie) that, is thought to be the most hantsome, most thrifte, and most profitabile fashion, only indeed because it is the newest, and so, every yeare alnott, we heare of some new opinion or other, raked out of the dunghill of Poperie, and a new glosse set vpon it, and by and by it is entertained, men that haue itching Eares are readie to listen to it, & are soone wrought to embrase it. This is the great pollicie of the Deuill, neither is there any thing, by which he doth more harme, by which he killeth more soules then by this meanes. When the Lord was purposed to bring a plague vpon Ahab, the Scripture describeth him as it were sitting in counsell, what might be the next way to ouerthrow him. At last, when one had said on this manner, and another on that, there came forth a Spirit and stood before the Lord, and said, *I will entice him; and the Lord said unto him,* Where-

1.Cor.3.5.

2.Tim.4.3.

King.22.20.

Wherewer? And he said, I will go out and be a false spirit in the mouth of all his Prophets: Then he said, Thou shall emise him, and thou shal preisse. Thus it appeareth, that the most speedy way which Satan, beeing put to his choice, hath, to doe mischiefe, is to sende spirits of Error, priuily to bring in dainnable and dangerous opinions. And surely it is iust with God, to giue vs ouer to be seduced, because we have not receivied the loue of his Truth, that we might be saued. So then, that neither insinuating Iesuites may deceiue vs, nor dangerous bookees empouison vs, nor fantasticall Teachers beguile vs, nor corrupt Doctours carrie vs away with every wande of Doctrine, it standeth vs vpon to labour to abound with spirituall wisdome, and vnderstanding, that we may discerne betwixt Light and darkeenes, Truth and falshood, least, leauing to follow Christ, as a shepheard to the fold, we go after Antichrist, as a Butcher to the shambles.

The Vse of this point is, to reprooue two faults especially. 1. The wilulnes of some. 2. The vnskilfulnes of other-some. For the first, many there are in this naughtie & crooked generation, who because of the corruption which is in the Teaching of some, (which implieth a possibilite to be deceiued) and because of the shew of difference in some things, which seemeth to be among other-some, I say in these respects, some there are,

2. Thess 2.12.

Eph 4.14

The Vse.

are, who are growne to that peevishnes, that they resolute with themselues, that it is the best course to heare none. We cannot tell, say they, whom to beleue, they are at uariance among themselues, and therefore till they doe better accord, it will be the safest, and wisest way, either not to heare, or not to credit any. This is the wayward humor of many in this Age. Their folly (as to me see-meth) may well be manifested, by vrging the present similitude of *Buying*. If a man wanting meat, drinke and raiment, and other necessaries, and being perswaded to supply himselfe out of the market, from those which sell, should make this Answere. *The world is so full of deceipt, that a man knoweth not whom to trust; they which sell, many of them will beguile their owne fathers, if they should chaffer with them; and the trickes and denises which tradesmen haue are so many, that it is twentie to one but a man shall be coosened, I had rather therfore goe neare the wind, and want necessarie provision, then put it to the hazard of *Buying*.* If I say, a man amongst vs, should plead thus, what would we thinke of him, but that either he were very foolish or verie froward? And so we well might, because, we know, the fraud of others must be prevented, rather by care and circumspection, and not vsed as an occasion for a man to abridge himselfe of his necessaries: Is not he then as much a foole, who wanting the sauing knowledge of the

Truth

Truth, and being called vpon to re-paire to the houfe of God, where the Meanes is offered freely vnto him, shall pread strait the deceiuablenes of false doctrine, the corruption of many Teachers, the shew and appearance of contrarietie, as though he were therefore to deprive himselfe of the necessarie foode of his soule, because it may be, that through want of care, instead of being fedde, he may be poisoned. We know rather, that he ought to be, the more diligent in praier, the more studious in the scripture, that so when he commeth to buy the Truth he may not be deceived. Thus this point meeteth with this humour of wilfulness. Now for the vnskilfulnes of men, this point doth also make against it exceedingly. It is too true of the greatest part of our Hearers at this day, that they are *Children in Understanding*: they want that Judge-ment which Paul speaketh of, to discerne things that differ one from an other: they are like a waue of the sea, every Wind of Doctrine is ready to ouer blow them; their Heartes are not stablished, they haue no exercised Was. They will be ready to cri Hosanna to Christ to day, and to bid Crucifie him to morrow; they are like those of Lystra, who at the first admired Paul, and made a God of him, but with the turning of an hand, by the counsell of certaine Iewes, they drew him out of the Citie and stoned him; so vnstable and unsetled are

1. Cor. 14. 30.
Phil. 1. 10.

Iam. 1. 6.

Heb. 13. 9.

Heb. 5. 14.

Act. 14.

the most of vs at this day , that a man may
perswade any thing sauing that which ought
to be beleued.Who almost is so skilfull and
experiēced,as to know even in the prineipall
matters, and most necessarie points of Reli-
gion, what is to be held as *Truth*, and to be
detested as an Error? to be able to say per-
emptorily;this I am sure is true in Religion,
and I will (by the grace of God)live and die
in it;this is an Error , & I hope never to yeeld
vnto it? You will say (perhaps) this is inough
for Preachers.Oh,belooued, I say as Moses
did, *I would all the Lords people were Prophets*; I
would we were al thus cunning;nay I would
men were,or could be perswaded, that this
is a dutie,to striue to come to a settled certen-
tie herein.Then ther were much hope of the
perpetuating of Religio,then we need never
feare the restablishment of Poperie , and A-
theisme,I am sure would give vp the Ghost.
Well, you see, the *Trimb* must be bought, for
shame we cannot deny it.In *Saying*, we may
be ouereached; In reason we cannot say ag-
ainst it; therefore we should also be ashamed,
to be so without Reason, as not to
thinke it reason, to labour with the Lord by
Praier, to lead vs into all *Truth*; that so we
may grow in the *Trimb*, and continue firme
in the *Truth* vnto the end.And this is an End
of the third Branch.

The fourth
Branch.

The fourth Circumstance in making this Pur-
chase of the *Truth*,is,to give the price propor-
tiona-

tionable to the value of the Commoditie, which is indeede the very Act of Buying; the other three, which I haue named hitherto, are but preparatiues to *Buying*. For though a man feeleth his owne want, commeth to the place of sale , trieth and examineth the *commoditie* which is for his necessarie, yet he is not said to haue bought, till he haue paid the price at which the thing is rated . All the while before, he is said to be but a *chapman*, and many do all the former oftentimes, who haue no great disposition to buie. So fareth it in our customarie *Buying*, and so it is in this case. It is necessarie for a man to feele the want of Knowledge, to come to the place of Knowledge, to examine that which is proferred to him , but yet he hath not followed Salomon's counsell as he ought, vntill he haue paide the price also. Now the price(as I told you) is not money (for, *Thy money perish with thee*, which art of that opinion;) but the price is this , to preferre it in account and estimatiōn before all Things , and so to make it our chiefeſt labour to attaine it. You shall ſee this prooued. If thou ſeekeft knowledge as ſilver, and ſearcheft for her as for Treasure, then thou ſhaileſt understand the Feare of the Lord. The kingdome of Heaven is like to a Merchant-man, that ſeeketh good pearles, who having found a pearle of great price, went and ſold all that he had , and bought it. The kingdome of Heaven ſuffereth violence, and the violent take it by force. Will you haue

Act.8.20.

Pro.3.4.5.

Math.13.45.

Math.11.12.

Phil. 3.8.

ver. 13.
written in margin.

Psal. 119.13.

The vise.

2. Tim. 3.2.

haue examples? I count all things losse (saith Paul) for the excellent Knowledge sake of Christ Jesus: and a little after in the same chapter he compareth himselfe to a man in a race, who, partly to signifie his desire of the prize, partly to helpe himselfe in running, leaneth forward in his running: so (saith he) I forget that which is behinde, bending forward to that which is before, I follow &c. And if a man might goe further, Dauid may seeme herein a little to haue gone beyond him. I opened my mouth, and parted, because I loued thy Commandemens. Dauid was so hotte, and egre in this pursuit, that he was euen breathlesse, he was faine to gape for a new supplie of winde. Thus these places, and these examples, I hope, doe sufficiently prooue this point, namely, that the price to be giuen for the Knowledge of the Truth, is to set no price vpon it, but to esteeme it aboue all price, and to account that nothing is too deare, no trauaile too much, no paine too great for the attainment thereunto.

The vise of this point is necessarie also, because the Church of God is at this day so ful of Hucksters, which are euer cheapening, but buie nothing: that is, as S. Paul speaketh, are euer learning, and yet never come to the knowledge of the Truth. They come to church, and heare, and goe home, and come againe, and heare againe, and so goe round, like a Horse in a mill, and are yet neuer the nearer.

They

They are like the fish in the sea, which live in the salt water, and are yet never the salter; so they heare the word, which is the *salt of the Earth*, and yet are still vnseasoned. Now the speciall reason of it is, because they be no franke chapinen; they would haue too good a peniworth, they will bate the *Truth* vnder foote, or they will none of it. If to heare now and then, and in hearing, now and then to hearken, and so an ende, and some such superficiall performances will doe it, they will be content to be at the cost, otherwise they wish you a better chapman, the ware is too deare. If you tell them of often Hearing, and of keeping their hearts and eares together from the beginning of a Seriuon to the end, of priuate Meditation, of conference, of praiere before to prepare them, of praiere after to strengthen them, of redeeming the Time, and setting some part apart for such holy purposes, they make you answer, that you set your Knowledge at too high a rate, and vntlesse they shall find you more reasonable, and that they may haue it with lesse paines, lesse hindrance, lesse disgrace, they are content to let it goe, or els, as men doe when things are too deare, they will take the lesse, and a smaller portion shall suffice them. To shake off this dulnes, and backwardnes, and that men may learne to be ashamed of this niggardize, to stand offering and offering, and like to neare fellowes, to be loth (as it were) to come off

Mat. 5.13.

with the other penie, I pray you let vs remember the price which the Lord hath set, and whereof there is not one haire to be abated. It must suffer violence, it must be most of all esteemed, and sought for first of all, it must be striuen for, and studied about, and cared for exceedingly. If we be not willing to giue this price, we doe but pester Gods house, it is in vain for vs to make a shew, and to come hither, as Gods people vseth to come: God can not endure to be dallied withall, either goe through with him, or never begin with him. And to comfort thee, take this with thee: the commoditie is better then it maketh shew for: and when thou hast once gotten it, and viewed it better, thou wilt say as Dauid, *The lines are fallen unto me in a pleasant place, yea I have a faire heritage: and thou shalt haue more joy of heare, then the Rich worldlings haue when their wiues and yoyle aboundeth.* Thus much of this point, which is the very act of *Buying.*

Psal.6.6.

Psal.4.7.

The first
Branch.

Psa.4.21.

The last circumstance, in this Bargaine of Truth, is to store it vp. For as, bought commodities are safely disposed, and laid vp, till Time and occasion shall offer vse: so gotten Knowledge, must be reserved in the Storehouse of the Memorie, that when any occasion of vse shall be offered, it may be at hand, either for the Triall of a Truth, or for a Direction in life. *Let not the words of my mouth, faith the wisedome of God, depart from thee, but keepe*

keepe them in the mynd of thy heare. I haue bidd
thy promises in my heare, saith David: and Marie
is commended, because shee kept Christys say-
ings, and pondered them in her heare. And in-
deede there is great reason, why this of Sto-
ring vp, shoule be added to all the former.
For though a man shoule desire the *Trust*
earnestly, care to heare it diligently, discerne
it wisely, obraune it painefully, yet it will little
auaile, if it doe strait runne from him, if it be
as soone forgotten, as gotten, if it be not en-
terained, and settled, that so it may dwell plen-
seously in the heart.

The vse hereof in a word is this, to quic-
ken and sturre vs vp to beware of a common
Euill, which is, to leaue the word there, where
we heard it, and seldom or never to call our
selues to an account, how and in what mea-
sure we haue profited, how our iudgements
haue baene settled, our affections reformed,
our consciences comforted, by that which
we haue heard. Learne a similitude from
Buyong. A man, who hath beeene at the mar-
ket, or at the Merchants shoppe, and hath
there laid out his money, when he returneth
home, he will beginne to call himselfe to an
account, to see what he hath laid out, where
the things are, which he hath bought, and
whether he hath not lost any thing thereof:
and if he haue, he will retурne againe, to the
place where he boughte it, to trie, if he left it
not there; and in the way he will enquire of
every

Psal.119.11.

Luc.2.19.31.

Col.3.26.

The Vse.

every one he meeteth, if they haue not found such or such a thing, and will never be satisfied, vntill he haue found the same. It should be so, with vs , in this case. When we come from Gods house , whether we went to *Bethel*, after our returne , we should finde a time to keepe (as it were) an Audit , with our selues, to see what we haue gained, by that daies hearing , and shoulde endeauour to trie our selues from point to point: If we find some things forgotten , returne we must againe, to the Ministerie of the word , to see if it may please God, that the same things may be againe deliuered, & inquire of our friends & familiars which were there, whether they can helpe vs in recounting those things, which through infirmitie haue escaped vs. Thus Knowledge would grow vp , Religion would thriue amongst vs, and we shoulde abound in spirituall vnderstanding, and so both those which teach vs shoulde be encouraged, and we our selues shoulde exceedingly be comforted. One speciall reason which may moue vs to this care of storing vp knowledge in Religion, is the possibilitie of a famine of the word of God amongst vs. We read, that when there was a famine approaching in Egypt, Ioseph aduised Pharaoh to make prouision before hand in the seuen plentifull yeares, and to lay vp corne against the time of Penurie. This was good Politie in humane reason. It shall be no lesse good Politie

Policie in Religion , now in these times, in which the word of God is plentifull, and we haue it common amongst vs, to treasure vp knowledge against the daies of want, we hauing giuen the Lord, so great cause to take away his word from vs , and to giue it to a nation that shal bring forth better fruits then we haue done. So that indeede (considering our intolerable contempt of Gods *Truth*, and our generall lothing this heauenly Manna) it is rather to be wondred, that the Lord hath hitherto forborne vs, then to be presumed , that we shall still scape away vnpunished. I beseech you therefore, let vs now play the good husbands, and bestirre vs, and euen engrosse, as much knowledge in Religion as is possible, that so if ever such a heauie time should come (as Lord , if it be thy will , ever keepe it from vs) we may be able to speake a word in season to our owne soules , and to be a comfort also, and an instruction vnto others : least then , many of vs, which now will scarce steppe out of our doores to heare, shall be glad to runne from North to East, but shall not finde it. This may be, and I hope will be, a motiu to vs, to Buie the *Truth*, while the Market lasteth , and to lay it vp in store against the Times of wofull necessitie. Thus (as I could) I haue endeauoured to discouer vnto you, the whole Mysterie of this Bargaine of *Truth*, so farre forth as it concerneth our care , in labouring to be grounded in the Knowledge of Religion.

Nowe before I doe dismisse this point, it might not be amisse (perhappes) to say something, to those which are the Lordes Officers,

(as it were) in the selling of his *Truth* vnto the people, I meane the Ministers of the Gospell. For sure, by iust proportion, everie one of these circumstances, seemeth to vrge a dutie vpon them. First of all, if the people, must haue a desire to get Knowledge, it is meete, that they shoulde haue a desire to impart Knowledge. And it is a notable thing, in a Minister, when he is like vnto the vessell to which *Elisn* compared himselfe which hauing no vent, is readie to burst; so that the spirit within him, compelleth him, and the *Word in his Heart, is as a Burning Fire shut vp in his Bones*, so that he cannot stay: And so contrariwise, it is a miserable thing when his bowels are shutte vp, and he hath no compassion in regard of the necessities, of gods people. So then, let this, that the people must haue a desire to learne, teach vs to be of Pauls mind, euen *so long to bestow some spirituall gift among them*. Secondly, they must come to the Church, the Place of sale: there must be some body there to discouer the treasures of Gods house, to open the mysteries of Godlinesse vnto the. and therfore it would make mane with his head were ful of water, and his eies a Fountaine of Teares, to see the state of many Churches. Because my Text speaketh of Buying, I know not whereto better to compare them, then to some old Townes, which haue had yearly faires in them, and are now decayed, and growne out of vse: you shall see vpon

Iob.32.19.

Ier.ao.9.

Rom.13.

vpon the day in which their faires were wont
to be kept, they will hang out a glooue or
some such testimonie of such a meeting, but
not one whit of ware is there to be sold : so
in many Churches, you shall see a Pulpit, a
place for a speaker, and another for hearers,
but it is but for a signe, he which commeth
thither to buy the Truth, is like to haue but a
reasonable Bargaine. Thirdly, as the People
must labour for discerning spirits, so the
Preachers, must studie to speake judicially,
that they may say as Christ said to Nicode-
mus, *we speake that we know;* least they be an
occasion of falling vnto any. Fourthly, as the
people must equal the price to the worth of
the thing, that is, must inestimably value that
which is taught, so the Preachers ought to
beware of doing Gods Busines negligently, of
slight and superficciall performance of so
waightie a matter. It is generally a fault with
vs, that the world hath so beguiled and en-
tangled vs, that it maketh vs so slenderly to
prepare our selues to the duties of our pub-
licke Ministry; as though to preach, were a
busines but by the way: and that causeth our
Preaching to cary the lesse Majestie and Au-
thoritie with it, because the wiser sort of our
hearers, doe perceiue, that we are often put
to our shiffts, and doe make Preaching to be
but an exercise by the glasse, which time if
we can by any meanes fill vp, we hold it to
be sufficient; well, if our hearers must buy our

Ioh.3.11.

Ier.48.10.

Ad ceph-
oram

15
Truths Purchase.

Mat.13, 32.

Joh.9.4.

Col.4.17.

Sermons at so deare a rate, let vs indeauour
that they may be worth the *Buying*. Lastly, as
the people must store vp knowledge, and that
now especially, because we know not how
neere the dearth is; so we must also now
chiefly, bring out of our *Treasures both new &*
old, and not be wanting by our forward-
nesse to provoke them to diligence in this
caske, remembredg what Christ speaking tou-
ching himselfe hath laid vpon vs all, namely
to worke the workes of him that sent vs while it is
Day; the night commeth when no man can worke.
Thus much I thought good by the way to
adde, touching those, whom the Lord hath
deputed to the seruice of his Church, that
we may all take heed to our *Ministry*, which we
have received, so fulfill it.

The ende of the first
Sermon.

The second Sermon.

Prou. 23.23.

Buie the Truth, but sell it not.

Hough I purpose not
to enter into any pre-
cise repetition, of the
points taught out of
this place of Scrip-
ture, at the Time of
my last beeing here;
yet for order and me-
thodes sake, that it may appeare, how I make
my two Sermons to agree, and to follow, the
one directly vpon the other, I must necessari-
ly entreat you to remember with me thus
much; that, as this Text was diuided into two
parts, 1. an Injunction: 2. an Inhibition; so the
former part was cut into two members: the
one, concerning the settled knowledge of the
Truth: the other, touching a holy practise, and
obedience to the *Truth*. The first of these
two, was the matter and subiect of the last
Sermon, the latter must haue the first roome
in this exercize.

The perfection and good of every Action
is the Ende of it: because, whatsoever we

F 3 doe

Ioh.8.45.

doe attempt and vndertake, something there is which we doe aime at therein, which is by many degrees to be preferred before the meanes leading thereunto. As it is in all other things, so is it in the *Buying* of the *Knowledge* of the doctrine which is according to godlines. For it is not therefore onely to be purchased, that by it the Mist of ignorance in the understanding part might be dispelled, but also that thereby, the Will might be strengthened, the Affectiones streightened, the Conscience purged, the Outward man reformed, & so the very Bodie of Falshood which the Father of lies, hath begotten in vs might be vtterly destroied. Well then, that we may profit by the handling of this point, I will take this Course: I will shew you first, what this second and inferior *Truth* is, which must be had also to the making vp of this full Purchase. Secondly, I will declare the necessitie of it. Thirdly, I will applie the same to our vse.

And first of all, that we may vnderstand, what this kind of *Truth* is, which from the vnderstanding, is derived into the whole man, and diverted to the ordering and government thereof, I take it the best way will be, a little to take view of that which is contrarie thereto, which beeing aright conceiued of, will giue a better light vnto this. Dauid in one of his Psalmes, maketh mention of a certaine Guile, which he calleth a *fiery
snare*

tuall Guile; Blessed (saith he) is the man in whose spirit there is no guile. And our Saviour commended Nashaneel in these termes, Behold an Israelite in whome there is no Guile. When we shal understand what this Spirituall Guile is, we shall the better judge what this other Truth is, which my intent is to vrge in this place.

Spirituall Guile may be in generall thus described: It is a kunde of double dealing betwixt God and a mans owne selfe, in the things which doe concerne his soule. It hath many Branches, which beeing opened will giue a fuller & cleerer light vnto the whole; you may (if you please) suppose this ~~spirituall~~ ⁽¹⁾ guile generally named, to be (as it were) the Coate of fig-leaves, which Adam made for himselfe when he had first sinned, wherewith to hide himselfe from God; and the opening of the particulars, (into which I am now to enter,) to be (as it were) the ripping of that coate, and the sundring of each leafe, wherewith the same is patched together. The first branch then of this Guile, is a conceipt of a mans owne good Estate for spirituall things: an opinion that all in him is well, & nothing to be found fault withall. Such a conceipt it seemerh to me, that Paul had of himselfe before his conuersion: *I once was aliue (saith he) without the law: that is; before I tooke a fuller view of my selfe, in the glasse of Gods Law, I deemed my selfe perfite, I was so zealous of the Tradicions of my fathers, that I supposed*

Psal. 33.3.

Ioh 3.47.

Rom 7.9.

Gal. 1.14.

Luc. 18.11.

Math 9.13.

Psa. 10.3.

Heb. 10.39.

2)

sed, that I was a man out of the reach of all exception. Such an one also, was the proud Pharisee, who stood prating, and telling God a Tale of his owne good deeds. Such an one also, are they whom Christ calleth *Righteous* in that saying, *I came not to call the Righteous; that is, men that are so in their own seeming.* And even such, the greatest part of vs are at this day, lying to our owne hearts, *bleffing* our selues, as Dauid speakes. So that it is even the hardest matter in the world, to perswade vs, or to beate it into vs, that our naturall e-state, in regard of the abundance of in-borne corruption, is so lamentable, so wofull, and so deeply to be pitied, as indeed it is. And that maketh many carnall men, even to wonder what Preachers meane, when they speake so vehemently touching the miserie of mans nature, and the extreame danger in which he standeth thereby. Hence also it is, that the offers of Gods mercie in Christ are so disdainfully entertained, and so commonly rejected: men not knowing their owne necessarie doe despise the Riches of Gods bountie, and even *tread under foote the Sonne of God.* The second branch of this *Spirituall Guile*, is to extenuate and lessen those sinnes which we cannot but acknowledge. As namely, when the word working vpon the conscience, hath made a man even in despite of his own heart, to confess himselfe in some things guilty, the to find this shift, that yet they are

are small and petic offences, they are no hainous, nor bloody sinnes, and therefore there is no such danger in them, as that they shoulde aske so speedie, and so deepe repentance. This false Triche we read Saul plaied. When he had prevented the appointment of Samuel for solemne sacrificing at Gilgal, (which how great a sinne it was, the reprove and punishment of it doe declare) yet Saul being challenged for it, and not able to denie the fact, extenuated the matter in these termes, *I was bold, &c.* he was content to acknowledge it a little slippe, but loth to yeeld it, to be a matter of that hainousnes, that Samuel would make it to be. And this is the very conceipt, which men haue of many sinnes at this day, as of Iesting, foolish Talking, vncleanespeaking, swearing, dalliance, wantonnesse, Gaming, Reuellling, Sabaoth-breaking, which though they be in their owne nature verie great sinnes, yet the outrage of these worst times, hath made them so common, that the commonnes, hath much abated the vglines of them in mens Opinion. And therfore, when men are dealt with, for any of these or the like, and cannot but confess their own guiltinessse, yet they will say, *I hope this is no such great offence, I pray God I never doe worse, you neede not make so great a matter of so small a trespassse,* and I trust God will not be so extreme for every Trifle. This is a second branch of this Gule. The third branch is, a

1 Sam. 15.

Lying shift, which Satan hath furnished many withall, which is this; to thrust themselves in among the multitude, and to thinke by that meanes to escape away vnespied, or at the least, the lesse blamed. So at this day, the superstitious and ceremonious people, which place all religion, in outward observances, do shroud themselues vnder their fore-fathers, couer the matter with the name of Custom, and with the practise and example of the Multitude; they are content to doe as others doe, and therewith they hope to be excused. In like sort many taken in the common sinne of this Age, I meane, Adultery, when they cannot but confesse it, then this is their Plea, that they be not the first; as though it were wisedome for them to goe to hell, because the way thither is a muchtravailed way, in which a man shall never misse much company. Vnder this kind of *Guile*, may be comprehended all such courses, the lawfulness whereof, men doe ground onely vpon Examples, being of the same mind for matters of godlines and religion, that Chusai would seeme to be in state matters vnto *Abshalom*, *Whom this people, and all the men of Israel chuse, his will I be, and with him will I darel*. So say they, *Looke which way the most goe, that way will we goe*. The fourth branch of *Guile*, is, the setting of a tolerable name vpon a grosse sinne, that so either it may not be feene, or may not appeare in it owne likenes. Thus in the world

world drunkennesse is called, Goodfellowship; Riotousnesse, Merie-meeting; Gaming, a passing of the Time; Couetousnesse, is termed warines; Coosenage, the liuing by a mans witte, dissembling, Policie. The vsurer will haue his practise called Interest, or v-sage, or Putting out, any thing saue plaine vsury. Implacablenesse is called Stoutnesse; Fornication a stepping a little awry; swearing, a foolish custome; Pride by a milder name is called vanity; Ignorance is coloured with a pretence of simplicitie, and vnlearnednesse; Oppression is said to be the making the most of a mans owne. And thus in many other things, as in these, the Deuill beguileth vs, and teacheth vs to lie to our owne soules. The fist Branch, is, to deriuе and translate a sinne committed by vs to another, thereby to ease our selues wholly, or at the leaſt by hauing a partner, that it may be the more light vpon our owne shoulder. So Adam being challenged by God for eating the forbidden fruite, sought to deriuē the fault, partly to God himselfe, partly to his wife, *The woman that thou gauest to be with me, she gave me of the Tree, & I did eat.* So Henah likewise, it was her excuse, *The Serpent also beguiled me & I did eat,* thus you shal haue a sweter say sometime for him selfe, that he could not otherwise be beleeuēd: the riotous Companie drew him in: the vsurer saith, he was importuned to lend, & offered largely for

Gen.3.12.

G 2 the

the loane. So the Simoniacall both Patronē and Prelate,are at this day at variance, vpon which of the two, the sinne of corruption shoulde lie. The one pleadeth the greedines of the Ministry,that will offer so deepeley: The other alleadgeth the hardnes and straitnes of the Patronēs , whome nothing but a gift in the Bosome can perswade. This is also a tƿice of this *Spirituall Guile*. The sixt Branch thereof, is a wrong Reasoning from the examples of the falles of Gods children, related in the Scripture. There is many a man who thus thinketh with himselfe, was not *David* an adulter? Did not *Salomon* keepe many concubines? Had not many of the Patriarches (who now notwithstanding were well reported of) multiplicite of Wives? Was not *Noah* drunken? Did not *Lot* committ incest with his owne daughters? Did not *Peter* curse and sc̄are, and denie his Master? And therfore why shoul'd I be afraid to satisfie my owne Lustes, and to fulfill my owne desires, and to follow my owne best pleasing courses? No doubt, it may be as well with me, as it was with the. By Repentance, they at last recovered, and so may I. Thus many a one secretly harteneth and encourageth himselfe to continuance in Euill, by a false and vnjust applying of the falles and blemishes of Gods children. The only vse whereof is, before we fal, to make vs watchfull, beholding in them Mans Infirmitie; and after we haue fallen, and are touched in conscience, to put vs in hope of Gods mercie:and not to
be

be (as it were) a stale, vnder the shadow whereof, we may the more boldly giue our selues ouer to vngodliness. The seauenth Branch of this Guile is , a misinterpreting of those gracious testimonies, which the Scripture hath, of Gods forbearance , and milde dealing with his children , which belong to his Election. It is said in holy Scripture, that *God will spare his Elect, as a man spareth his owne sonne that serueth him*: that in them he will accept the Will for the deede, the Endeavour for the full performance ; that he will passe by their Infirmitie s ; that their sinnes shall not separate them from his loue ; that he looketh rather to the truth of their Affection, then to the quantitie of their Obedience. These and the like assurances , the Scripture giueth of the Lords conniuence (as I may so speake) and of his remitting the straightnes of his Justice towards those that are his ; which things are indeede exceeding full of comfort to all those which know rightly to applic them. But now, many wretched ones hearing this, doe euen cosen themselues with a conceit, that their Heart is good, their Meaning for the best, and their desire to be as hol- ly as the Pureft : and so, because God will (in his kindnes) accept good beginnings in his Elect , though the same be but weake , and like *smoking Flaxe*; therefore they imagine that, albeit their courses of life are abomina- ble , and such as in no respect , in regard of

Mal. 3:7.

(S) grosse sinnes can be iustified , yet with a pretense and protestation of a good Will and desire , and endeauour, to bleare the Eyes of God, and to scape vnpunished at the day of Reckoning. This is a Dangerous subtily, because it is an Abuse of the riches of Gods mercie, and a turning of the sweetest propriete of his Nature , into wantonnesse . The eight branch of this Guile is, a Mistaking the nature of sinne : as for example : Some man hauing some one grosse sinne, raigning in him , which (perhaps) is also in the world taken notice of , as , whoredome , oppression, swearing, &c. thinketh with himselfe , that though this be indeede a foule fault , yet it is his onely fault , and many times , he thus communeth with his owne Heart : True it is (I confess it) there is such a grosse sinne which I am guilty of , and it may be the world feeleth it , and it is some blemish and disgrace unto me : but what then ? I hope when they haue named that , they haue named all : they can (I am sure) lay no other matter to my charge , onely this excepted : and I know no man loueth without a fault , therefore I trust I may be the better borne withall . This conceipe ariseth (as I haue said) vpon a mistaking of the Nature of sinne , men thinking , that sinne may goe alone by it selfe without companie: as though a man could be giuen to Adulterie onely , and to no other iniquitie : to oppression onely , and to no other vice : to drunckenes onely , and to no other enormtie.

tie. It is vnpossible. These grosse sinnes haue many attendants, and it cannot be, that they shoulde goe single. Sinne is the sicknes of the soule. As therefore in the diseases of the Bodie, we see, that every maine griefe, as the stome, gout, pestilence, &c. hath certaine inferiour griefes annexed to it; so every grand-sinne, hath other petit euills to attend it, and to feede it (as it were) without which, it can neuer come to any great perfection. So that it is a plaine Errour, when a man perswadeth himselfe, This or this is my onely sinne, not considering what a troupe and traine followeth every foule and open Euill. The ninth branch is, the drawing of a false conclusion out of the Lords long-suffering. It is that which David mentioneth, when he bringeth in God thus speaking to the Wicked man : *These things haft thou done, and I held my tongue, therefore thou thoughtest, I was like thee.* And Salomon, *Because sentence against an evill worke is not executed speedily, therefore the Heart of the children of men, is fully set in them to doe evill.* It is an ordinarie reasouing among many, thus, Surely if God were so leuere, or so deepeley displeased with my euill courses, as it may seeme by some Texts of Scripture, and as some Preachers would perswade, I doe not thinke he would so long haue forborne me. and (which is more marauilous) that he would haue thus heaped outward Things vpon me; therefore I see not to the contrarie,

Psal. 50. 21.

Ecc. 8. 11.

rie,(vnlesse I will be afraid of shadowes, and terrified with words)but that I may continue in my owne course, and seeke mine owne satisfaction ,as heretofore I haue beeene accustomed. The tenth branch of this Guile is, a Hoping to satisfie, and make amends for many Euill courses by some speciall seruices & deuotions , or by some shewes of charitie. This is first, the guilefull conceit of all Papists: for so are our Rhemists owne words,in their notes , that Almes extinguish sinne, redeeme sinne, make cleane and satisfie for former offences , and are to be done as a propitiation to God for former euills. The same is their Opinion of fastings , of penance , of pilgrimage, and the like. Secondly, this is the blinde Imagination of our sottish ignorant people at this day , who (for want of better instruction)are frozen in the dregges of Poperie , and suppose the due obseruation of some solemne festiualls in the yeare , as they come in their course , to be a kind of recompence for a multitude of other defaults; and that if they be precise in the keeping of these, and the like rituous traditions , then they are very religious. Thirdly , this is also a devise by which many worldly men deceiue themselues,who hauing by rapine and extortio[n], by gaping ouer the heads of the poore, by treading vpon them and grinding their faces, and by other the like violent and indirect courses, raked much together , imagine

10
 Annot.Rhem.
 LUC. xi. sec. 5.

gine to remedie all this both with God and the world, by some largeesse, and beneuolēce to the poore, or to the Church at their decease; and being possessed herewith, they run on, presuming by this meanes to make a thorough satisfaction, both to recover their credit with men, and to gaine fauour also with the Lord. The eleuenth and last branch of this *Gusile*: is to looke no further then to a shew of Godlineſſe, and to thinke ones ſelfe religious inough, if he haue learned the Art of ſeeming, and can make an outward ſemblance of that, which indeede is farre, from their Hearts. These which are thus minded, if the world hold a good opinion of them, they thinke themſelues to be very holy, if men can not chalenge them, they account themſelues vnableable. This is right hypocriſie. Hypocrite, is a greeke word, and ſignifieth a ſtage-player, who many times, for the time weareth the habite, and carrieth the ſtyle and title of a king, himſelfe beeing but a rafcall, or bearing the part of ſome valourous knight, beeing a man of no resolution, or repreſenteth a chaſt and moideſt louer, when his owne life is a practiſe of vncleaneſ: This is properly an Hypocrite, and beeing applied to matters of religion, it ſignifieth ſuch an one, whose profeſſion, and mouth, and face, and habite, make by ſtepes and vpon occaſions, great ſhewes of Pietie, when in his heart, he is nothing leſſe then he makes ſhew of. Yet, this is the com-

2.Tim.3.5.

mon Religion of the world, and from hence come so many courses for getting of a man, a name, and opinion of religion. One man sheweth himselfe a sharpe reprover and correcter of the errors of others, that so he may be thought to be such an one, who cannot brooke or suffer euill, and yet the same notwithstanding is slacke inough in reforming his owne corruptions; like to him of whom our Sauiour speaketh in the Gospell, who forgetting the *Beane* in his owne Eie, was very desirous, as might seeme, to cast out the *More*, which was in his brothers Eie. An other, in some outward obseruations will seeme very precise, which are but as it were the Circumstances of religion, in the meane time neglecting the maine duties; after the fashion of the Scribes & Pharisies, to whom Christ denounced a woe because they did *take minte, and anyse and cunomyn, and did leaue the waigbrier matter of the Law*: A third sort to be thought religious, will not sticke to giue some testimonie of reformation, and like Saul in his expedition against Amaleck, who killed the worser stiffe, and saued the best of the spoile aliue, so they will kill (as might seeme) some petite sins of lesse profit advantage, or delight, & yet let the great sinnes, the crucifying wherof should chiefly testify their obedience,) bleate & cry stil in the eares of the most high. Thus Herod, reformed som things at Iohns preaching, but the grādſin he would by

Math.7.3-4.

Math.23.23.

Mat.6.30.

by no meanes be persuaded to reforme, but thought the preacher might better spare his head, thē he could liue without that sinn; many such Herods there are now adaises, who, whē a godly reformatiō is vrged, cry with the same wordes, though I feare me not with the same mind, that that good Syrian vſed *Only herein the Lord be mercifull unto vs,* let vs be born with in this, & beslides it we will mēd any thing. As mēs courses are many, for the attaining of an Opiniō of religiō, so their endes are diuers: one mā doth it for his profit; as the Shechemites yellded to be circumcised vpon this hope, *Shall not their flockes, and cattell, and all their substance be ours?* Another doth it for his credit and estimation. So, *Saul* though he did not much loue or esteeme Samuel, as a Prophet, yet when Samuel in some discontentment was departing from him, he importuned him to stay with him, and this was his reason, *Honour me, I pray thee before the Elders of my people.* He thought Samuels presence would grace him, otherwise it is likely he did not much regard him. And I doe verily thinke, this to haue beene one cause, which moued Herod at the first, to countenance John Baptist; because, the people accounting John as a Prophet, it could not but make much for Herods credit to be a protection vnto him. Another yet maketh Religion, but as a cloke to greater vilanies: so Izabel purposing by false witnesses to take away Na-

2.King.5.18.

Gen.34.23.

2Sam.13.30.

1.King.21.9.

2.Sam.13.7.

boths life, yet would grace the matter with proclaiming a Fast. And Absolom made the performance of a Vow in Hebron , to be the shadow of his vnnaturall conspiracie against his father. This is the last Branch of this *Spirituall Guile*; the summe of It, is this, when for matters of Religion men content themselves with the Judgement of the world, thinking themselves very holy , if the world so account them. Thus haue I rippled vp Adams fig-leaves, and shewed you, as I thinke, all the particulars of this *Spirituall Guile*; whereby men thinking to deceiue God, doe at the last vtterly beguile their owne soules . I haue beeene longer in it then I thought ; but the excellencie and necessitie of the point , hath ouercaried me. Now, *Truth* is in every respect contrarie hereunto , as full of plainnes, as this is full of subtilitie , making a man as like to the God of *Truth* , as the other maketh him to resemble the *father of lies*. It is briefly this ; An humble and feeling acknowledgement of a mans naturall sinnes; an agrauating to the conscience of every euill, when a man haeth to doe directly with the Lord ; a shunning and auoiding of all shiffts, either of pretensed examples , or of Multitude , or of shrouding great sinnes vnder tolerable names, or of translating faults vnto others, or of presuming vpon Gods goodnes, or of hoping by petit meanes to redeeme offences , or by couering a false heart with a face

face and vizard of Religion. This is *Truth in the inward parts*, as Dauid tearmeth it. This was in Hezekiah, *O Lord, I have walked before thee in Truth*. And from hence springeth *Truth in the conscience*, giuing a true information of peace wrought with God by Iesus Christ, and assuring a man by the *Truth of his Obedience*, of the *Truth of his Faith*: *Truth in the mouth*, to put away Lying, and all manner speaches, which may give the Lie to a good profession. *Truth in the Eyes*, not to behold *Vanity*: *Truth in the eare not to beare the Instructiō that causeth soerre*, from the words of knowledge. *Truth in the Hand*, in respect of the vprightnesle, and fidelitie, and plaine-nes, and open-nes of a mans dealing among men. Thus I haue shewed you, the nature of this *Truth*, which is comprehended in one clause thus, *True Obedience to that which a man knoweth to be the Truth*.

The next point, is to shew the necessitie of this kind of *Truth*, or namely *Truth of Obedience*, or *Obedience to the Truth*. The necessitie, may be gathered by that which scripture hath delivered of it, all whose Precepts impose a necessitie. *When wisdom entreth into thy Heart and knowledge delighteth thy soule, Then shall counseil preferue thee, and understanding keepe thee*. So that there is no benefite by knowledge, till it come into the heart, & hath wrought upon the Affections. Saint Iames speaking of a generall apprehension of the

Psal. 51.16.
Isay. 38.3.

Eph. 4.25.

Psal. 119.37.

Pro. 19.27.

Pro. 2.10.

Lam. 2.19.

Matth. 7.22.

Ioh. 13.17.

Pro. 13.7.

Mentiri est
contra men-
temire.

*Truth of Religion, without vs, saith, The De-
wills haue it and doe tremble. Many shall come in
that day, and shal say vnto me Lord, Lord, we haue
prophesied in thy name (let vs which are prea-
chers consider it,) yet Christ shall say vnto
them, Depart from me, ye that worke inquisite.
Here is knowledge, and yet no saluation. If
you know these things, (saith Christ else where)
blessed are you, if you doe them: It is the Obedi-
ence, which maketh vp the Happinelle. To
every one that is shartise, Come buy: and what
then? Eat to the Hauing is nothing, without
the vsing. Places of Scripture of this nature
are infinite, all which doe confirme thus
much; that the Purchasers of the Truth, ought
not to be like, the Rich, (but yet miserable)
purchasers of the world, who, whē they haue
gotten much into their hands, yet goe as
neere the winde, fare as hardly, toyle as pain-
fully, looke as rusfully, as they did when they
had nothing, and so (as Salomon saith,) make
themselves poore hauing wealth: Such mult not
the Buyers of the Truth be, knowing much,
doing little, hauing (as it were) golden un-
derstanding, and leaden Affections; And in-
deede to haue recourse vnto the true defini-
tion of a Lie, there is no more proper Lie,
then when a man knoweth one thing, and
doth the cleane contrarie: To lie, is, to goe a-
gainst a mans minde. So that when a mans
carriage giueth his knowledge the Lie, that
man is, though he know the Truth, a notori-
ous*

ous Lyer before God. So much briefly for the necessitie of this Truth.

Now to apply this (which is the third point I vnderooke) this is the vse of that, which hath beene said; even to stirre vs vp (as before to soundnes of knowledge in the Truth, so now) to heartie and ynfained Obedience therunto: that as by following the former Exhortation we shal be able to say; *Thus ne haue laboured, thus we abound in knowledge, thus are we grounded in Religion;* so by this, I mean by this Obeying frō the Hart the Form of Doctrine which we haue learned, we may with seeking vse the wordes of Ieremie, *The Lord is my portio sauh my soule:* and of Dauid, *I haue sworne and will performe it, that I will keepe thy righteous iudgements.* So that when we shal heare the Lord say in his word, *Oh that there were such an heart in them to feare me, and to keepe all my commandements alwaies;* our hearts within vs, may make Answere, *Ob that our waies were directed to keepe thy statutes.* This is the life of all Religion, this is the Power of Godlines, namely, when as the Truth seated in the vnderstanding like the oyntmet which being powred on Aarons head ranne down to his Beard, and went even to the skirtes of his garments, so this, deriueth it selfe into the whole man, and sweeteneth all his Actions, making him to giue vp his Body, a living sacrifice, holy and acceptable vnto God. And surely, if I had the best gift in perswading which God

The vse.

Rom.6.17.

Iam.3.24.

Psal.119 106.

Deut.5.29.

Psa.119 5.

2.Tim.3.5.

Psal.133..

Rom.12.1.

Eccles 12.11.

God hath giuen to any man, and could make my wordes like nayles, fastened by the Masters of the Assemblies, I could not bestow my skill better, then in vrging, and pressing this dutie: and that in these three respects. First, because of the difficultie of the dutie. It is by many degrees easier, to become a man of deepe iudgement, then of a religious Obedience: a harder matter to rectifie the Affectiones, then to informe the vnderstanding. And there is good reason for it, even in nature: In a matter of Knowledge, to be apprehended by the vnderstanding part of Man, there may such forcible reasons and necessarie consequences be drawne, wherewinto it cannot possibly but giue consent: In the affections it is not so. For, that which moueth them, is some sensible, either profitte or delight, which because it is not so easily felt, and so soone perceiued in the case of Obedience, & reformation, therefore it is an easie matter, for the vnderstanding to be well enlightened in the knowledge of religion, and yet the affections to remaine cold and lumpish without any loue to religion. So that a man may sooner runne through the whole Circle of Knowledge, then set one stepp forward to Obedience. Now in reason, that which is so hard in performing, requireth vehemencie of perswading. The second respect, why I hold it so worthy the paines of me, or of any other to vrge this duty, is the excellencie of it;

it; and that apppeareth hereby, because the
lefte graine of Obedience, doth as it were sea-
son the whole lumpe of knowledge: the sim-
lest quantitie of heartie affections, is the
measure of Religiō: God respecteth not how
much, but how heartily: yea, if a man be cut
short of the fulnesse of obedience, yet, if he
haue an vnfeined desire, he is accepted accor-
ding to that he hath: so precious a thing is the
heartie Embracing of this Truth. The third
respect, is the generall want hereof among
the men of this generation. For, as we haue
caused the enemies of God to blasphemie, I
meane Papists, and to speake euill of our ho-
ly profession, because of our fruit-lesnes; so
it would make the *Eues* of Dauid to *gush out*
with riuers of waters, and *vexe the righteous*
soule of Lot, if they liued among vs; to see
first, how the more learned and wiser sort,
(who yet would be thought Religious) make
religion onely a matter of contemplation, &
thinke it inough to be able to discourse in
matters of Diuinity, as in other things vpon
occasion; and then next, how the common
sort, (that are yet called Christians,) be as far
from the power and truth of Religion, as
they which never heard of Religion. So then,
this being a ducie of that difficultie, of that
excellencie, of that necessitie, (that I may at
last end this first part) suffer me to renue the
former exhortatio in one word: As you must
spare no cost to possesse the *Truth*, so you

2.Cor.8.11.

Psa.119.136.
2.Pet.3.8.

must euē giue all, euē for one little *Modicum* of heartie obedience to the *Truth*. For the purchasing wherof, I know no other place to remit thee vnto, then that which I named for the purchasing of knowledg, euē the Market of the Lord, the House of God, where his wōrd is most faithfully dispensed: where the faithfull Steward of Gods house, who knoweth how to distributē to every man his portion in due season, will, as he doth proouē the Doctrine, to establish thy Judgement. So apply it also, and make vse of it to direct thy Obedience. And thus much for the first part of the Text, the Injunction, *Buy the Truth*. Now followeth the Inhibition, *Sell not the Truth*.

The second
part of the
Text.

I shall not neede to spend much time, in searching out the meaning of this clause. For first, the word *Truth* is so to be understood here as in the former part. And then, what it is to sell the *Truth*, wil easily be gathered from the consideration of *Buying*, which hath hitherto beene expounded. As then Salomon when he enioyned the *Buyng* of the *Truth*, meane thereby a carefull and an Industrious endeavouring to obtain the *Truth*; so here inhibiting the *sale of Truth*, he intendeth a careless & negligent dispositiō to forgoe the *Truth*.

The only division which I will vse, shall be to apply this *selling*, to the double Interpretation of the word *Truth*: So that I haue here two points to handle: 1. Sell not the knowledge of the *Truth*: 2. Forgoe not, part not with thy Obedience.

dience to the Truth. Of these two in order. And first of this, sell not the knowledge of the Truth; that is, Be not wrought by any meanes, to alter thy judgement when thou art once grounded, and settled in the Truth. Now as in handling of the former part, I did apply the Similitude of *Buying*, so in this also, I must haue leauie, to follow the phrase of *selling*, so farre forth, as (agreeably to the Rule & Proportion of Faith,) it may give light vnto this place.

Of a good and thriftie Husband, which is resolute not to part with that, which by his great Industry and charge he hath gotten, two things are required. 1. To continue and preserue his estate. 2. By all honest meanes to encrease it. He which hath a resolution not to sell that, which he hath, you know he will haue nougnt to doe, with common Brokers, such as are lifting (as it were) at every Thing, and lie in the wind to catch whatsoeuer, any vnthrift shall be willing to depart with; or els, if he happen to haue to doe with such, he wil bewise to know how torid his hāds of them, and to keepe that which he hath from their fingering. This is wordly Pollicie; not much vnlike to this, ought to be the wisedome of euery good Christian in this behalfe. As our Tiemes are, Sathan, (who is the captaine Broker and cannot abide this Christian frugality) hath two principall agents, who follow his causes, and are dealers for him in this kind. 1. The Atheist. 2. The Papist. Against

Iacob 4.7.

both these, he which is a right religious *Nabob*, and crieth, God forbid that I should part with the possession of Gods *Truth*, must arme himselfe. First, for the Atheist, (who is in the Deuills hand, as the sword was in the hand of Ioab toward Amasa, to strike Religion to the Heart, that he may not need to double his stroke; the best course in regard of him, is altogether to disclaime him, & not so much as to vse any speaches of chafing with him; but as Saint James speaketh touching the Deuill, at the very first Encounter to resist him. For, it is a dangerous thing, in religion, especially in the principall pointes, as of the Godhead, the Immortality of the soule, the Resurrection, and the like, to admittie of any discourse, although it may be pretended to be but for conference sake, whereby the *Truth* of these Things might be called into Question. Reason teacheth vs, that every Arte must haue his principles, which must not be gainsaid. I remember what the Philosopher could say; If any should dispute and argue touching this Principle, whether there be Motion in nature, let him be beaten, till he confesse, that he who striketh him, may desist from beating him; or, whether the fire be hotte, let him be made to feele it; and so, he that should call the Immortalitie of the soule into question, it were pitie but he should be serued, as he did voluntarily do to himselfe, who threw himselfe headlong from a Rocke,

Rocke that he might experimetally know it. The Heathenish Ephesians were wiser: for, when they heard Paul beginne to call the Godhead of Diana into doubt, they carried it away with a shoute, *Great is Diana of the Ephesians*, they thought it a thing not to be endured. And through this Flood-gate, came this Sea of misery into the world in which we are all ouerwhelmed, even, that our grādmother *Hannah*, did entertaine a discouerie, & Parley with Sathan, touching the Truth of Gods word: As indeed, to what end are conferences and reasonings of this nature: For, *If men will not beleue Moses and the Prophets*, nothing can perswade them. Furthermore: because euery Man shall now & then feele a little peice of an Atheist in his owne bosome (for each man by nature is that *Foole* which *faith in his Heart, there is no God*,) therefore (because also the Principles of Atheisme are grounded vpon Mans Reason,) it is good to be settled in this Rule; that the Mysteries of Christian Religion are not to be examined by Humane Reason. For which cause the Scripture saith, *The naturall man perceimeth not the Things of the spirit of God for they are Foolishnes vnto him, &c.* And *The Wisedome of the flesh, is Enmity against God*: and, *If any man among you seeme to be wise in this world, let him be a Foole that he may be wise*. It is not in Religion, as in naturall Things: In them, a Judgement is grounded vpon Experience and observatiō,

Act.19.34

Gen.3.

Luc.16.32

Pſ.1.14.1.

1. Cor.3.14.

Rom.8.34.

1. Cor.3.19.

Ioh.20.29.
Heb 11.1.
Ioh.6.6.

and the Induction of many particulars, from which is drawne a generall conclusion: In diuinite, the very Thing deliuered by Scripture is to be acknowledged, though it be not as yet strengthened by Experience. *Blessed are they that haue not seen, and haue beleeeued, faith our Saviour, and Faith is the Evidence of things which are not seene, and, we haue beleeeued, and knowne,* &c. said the Disciples. As Abraham hoped against Hope, so a Religious man must beleeeue against all carnall Reason to beleeeue. And indeed, if wee will tie our selues to Reason, there can be no soundnes in religion: For bring your maine pointes of Religion to Reasons Barre, there to receiue their Triall, and what shall be the verdict but this; that the doctrine of the Trinitie is senslesse, of the Incarnation of Christ, absurd ; of the resurrection, incredible ; of the vnion of Christs two natures, vnlikelie ; of Regeneration, vnpossible ; of Predestination, Vniust ; of Preaching, Foolishnes, and so of others: howbeit I hold this also, that where Scripture approoueth Reason, there Reason may be brought in as a witnes, although neuer as iudge; as in the case of the Reall presence, the Scripture ascribing to Christ a naturall Body, maketh naturall Reason an argument strong inough, against such an vrealonable Opinion. Thus if a man shall bring his owne thoughts into captivitie, which exalt themselues against the know-

Truths Purchase.

knowledge of God , he shall be reasonably well garded against the Atheist, and maine-taine this spirituall possession of Gods *Truth*.

The second Manager of Sathanes Busines, in seeking to draw vs to an vnthrifte selling of the *Truth*, is the Papist, who was never busier,nor fuller of deuises then he is at this day,labouring by Bookes,by privie Perswaders,by Bribes, and by all meanes which hellish witte can devise,to draw men from the acknowledgement and profession of Gods *Truth*. Their common motiues, are well knowne to those,which know any thing, and how they seeke to blind and dazell the Eies of many with the glorious (but yet pretensed) shewes of Antiquitie, vniuersalitie, vni-tie, Lineall succession , Catholique Church, Church planted by the Apostles, Fathers, Counsells, Miracles, and the like. Now to shew the weakenes of every of these Motiues, the falsehood of some, the pretensing of other some, the Inuailidity of them all, were a long peice of worke , and not possibly to be(though it were but slightly,)hadled,in this shortnes of Time,yet lest I should seeme to name an enemie,& to giue no directiō to refist him, therfore, that euē the meanest christiani, who hath gotte some comfortable knowledge of the *truth*, may know how to keep his Right againt euery inueigling and catching Papist,I will deliuuer these two instructions.

The

2. Tim. 3. 14.

The first is the speech of the Apostle to Timothie, *Continue thou in the Things, which thou hast learned, and art persuaded thereof, knowing of whom thou hast learned them.* I pray you to consider the Place and you shall find it a notable Preseruatiue, and as good as a grimme Porter to keepe out those Popish factors that would defeat vs of our inheritance. The Apostle presseth a stiffe, and firme continuance in Truth received, when as these two Things concurre with it: 1. A mans own perswasion: 2. The consideration of the Quality of those which first caught vs. First, for a mans owne Perswasion; marke I pray you, least I should seeme, in steed of grounded settlednes, to command selfe-willed Pecuillnes: By beeing persuaded, Paul meaneth thus much, as if he had said to Timothie: *If it be an opinion, which thou hast not suddenly entertained, but upon good Advice; if it hath seated it selfe in thy judgement, then when as thou with Care and Conscience, with Humility, with using the Ordinarie meanes, with Praier unto God, with heartie desire to be guided into Truth, enquiredst after knowledge, surely thou oughtest not (beeing by these degrees brought to it and in this manner persuaded wth it) rashly and suddenly to forgoe it.* This is meant by Perswasion in this place; A settlednes of Judgement, following upon an orderly course to bring a man therewto. The second thing which must concurre, is Consider and marke of whom thou hast learned them: that is, Obserue, &

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note well, what kind of men they are, by whose Ministry thou hast beeene instructed. If they be men, who by their Fidelitie in Teaching, and by the blessing of God upon their Labours, in vsing their Ministry to convert mans soules, doe carie with them the seale of their Ministrie, nay, if thine own soule can wittnes for them either of these, out of thine on ne feeling, then beware of a Doctrine contrary to that thou hast beeene Taught; though I would not haue thee tie thy selfe to any mans Authoritie, yet be not rash, be well advised, before thou alter thy judgement confirmed by such a Ministry. This is the first thing which I will in the Lord commend as a direction, for the meane-ner sort, (who cannot enter into the examination of every severall) to preserue them from the allurements of Poperie, and from selling the Truth to euery cheating companion.

The second thing which I will commend vnto the simpler sort, as a meanes to keepe them from being entangled, with the large offers of subtil Papists, which seeke to draw men from the Truth, is this; when they shall be perswaded to any point, of Poperie, differing from the doctrine taught amongst vs at this day, either by writing, or privie suggeſting, or corrupt and vnsound Teaching, let them compare it with the contrarie which we hold, and well ponder with themſelues, (desiring also the assistance of Gods ſpirit) which of the two Opinions, maketh moſt

Col 2.23.

Rev. 13.12.

A Bustibus.

these Rules. So that you shall finde all the Grounds of that Religion , either to obscure Gods glorie , or to weaken mans comfort, or / what pretense soever it may make , by not seeming to spare the Bodie) to giue libertie to the flesh. I pray you trie the Truth hereof vpon occasion , and then credit the Direction accordingly.

Thus much briefly how a Christian good husband , who hauing at a deare hand purchased the *Truth*, and is willing still to enioy it, may keepe the same from all Hucksters, whether they be such as would draw him to No Religion, or such as would winne him to a false religion. A needfull point in these decaying times , in which Sathan knowing that he hath but a short time , hath great wrath, and bestirreth himself exceedingly ; and in which also many, as it were wearie of Manna, of the syncere doctrine of the Gospel, doe long for the flesh-pots of Egypt, for the grossenes of Poperie ; others goe about to make a Medley of Poperie and true Christianitie , to put the Arke and Dagon into one Temple, which cannot be , others considering the course of Times , carrie themselues in a kinde of Indifferencie, casting (like the wise Steward) what they shall doe hereafter. So that if euer the Papists , leauing all other perswasions, should haue opportunitie (which God forbid) to resume their old Argument, From the clubbes, threatening vs, that, If we will

no^t

not sell our Inheritance, they will fire vs out, it is much to be feared, that a great many of vs would resigne our interest, chooing rather to goe secke a new, then to hold our old possession vpon so hard conditions. I beseech you therefore, let vs as well remember to take heed of a Thriflesnes inforsaking the Truth, as of Miserablenes and Niggardice in purchasing the Truth, and let me conclude this place, and exhortation, with the wordes of the Apostle; you that are, or hereafter by the blessing of God vpon the vse of the good meanes, shall be grounded in Gods holy Truth stand fast, and keepe the Instructions, that ye haue beeene taught; and I pray Iesus Christ our Lord, who hath given vs Everlasting Consolation & good hope through grace, comfort our Heartes, and stablish vs, in every word and good worke.

The next point, is to vrge this Inhibition in regard of the Truth of Obedience; of which also this place is to be vnderstood, which faith, sell not the Truth, that is, After thou art once entred into a holy course of true Obedience, see thou never forsake the same. For the well handling of this point, the most full and profitable course were this. In so much as Sathan, the Arch-enemic of our soules, knowing, that the further we goe on in true Obedience, the further we are from his iurisdiction, doth therefore, not faile to sollicite vs, and by many feuerall meanes to

2.Thess.1.15.

2.Dan.7.

for the Glorie of God, for the comfort of a distressed and distracted conscience, and for the restraint of the Libertie of the flesh : and which soever of the two, they shall find , by the wikes of their owne conscience, (concurring with the voice of the Scripture) to make most for all, or for any of these three, let them take that, to be the soundest, and for their life not dare to renounce it. Marke the Reason. First the End why God made all things, was the Glory of his own name: the end why he redeemed mankind was, *That no flesh should rejoice in his presence, but that he which rejoiceth should rejoice in the Lord; that no man should haue cause to thanke himselfe, but should be compelled to ascribe all vnto the Lord.* By this Rule Paul decideth the Controversie touching Iustification by Faith and workes; where is then the rejoicing? saith he.) It is excluded. By what law; (that is, By what means of salvacio) of workes? Nay, but by the Law of Faith. Faith taketh all from man, and ascribeth all to the Lord: Therefore we conclude, *that a man is iustified by faith without the workes of the law.* So that hence I confirme This Rule, that looke which point of Doctrine doth most debase man, and give the whole glorie of all good vnto the Lord, that is the Truth, and that is alone to be embraced. For the second Rule, which is touching comfort: Paul saith, that the Ende why the Scripture was written was for our Learning and comfort: The End

Pro. 16.4.
1.Cor.1.30.31.

Rom.3.27.

ver.3.8.

Rom 15.4.

Ende of all, both writing and Teaching is, that man feeling the extremite of his owne miserie, might notwithstanding be settled in the comfortable assurāce of the louē of God in Christ Iesus. So then, that doctrine which affordeth the soundest comfort, then, when a wounded conscience most desireth comfort, that is the Truth, and that is not at any hand to be forsaken. Thirdly, touching the Restraint of the flesh, I remember the saying of the Apostle, *Ye have beeome called into libertie,* Gal.5:13. *onely use not your libertie as an occasion to the flesh:* as who would say, The doctrine of Christian Religion, though it be a doctrine of Libertie to the Spirit, freeing it from the bondage of sinne and Sathan, yet it is a doctrine of Restraint to the Flesh; so that when you seeke the Flesh begin to breake out, and take libertie, then know it to be an Abuse of the Doctrine of Libertie. This was Pauls meaning. So that it is an vnsallible Canon, that that Doctrine which presseth vpon men, the most precise and strict Obedience to Gods will, not giuing any the least toleration to any the smalleſt sinne, but is ſtill curbing mans naturall inclination vnto Euill, that ſame is the *Truth* of God, that ought every ſeruant of God to maintaine. I pray you remember this Direction. I doe not for mine owne part (and I ſpeake it hauing often and aduisedly thought vpon it) know any maine point of Poperie, but it may well be tried by

these Rules. So that you shall finde all the Grounds of that Religion , either to obscure Gods glorie , or to weaken mans comfort, or (what pretense foever it may make , by not seeming to spare the Bodie) to giue libertie to the flesh. I pray you trie the Truth hereof vpon occasion , and then credit the Direction accordingly.

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Col 2.23.

Rev.11.12.

A Fustibus.

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2 Thes. 3.15.

2. Doct.

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much as Sathan , the Arch-enemie of our
soules, knowing, that the further we goe on
in true Obedience, the further we are from
his iurisdiction, doth therefore, not faile to
sollicite vs, and by many feuerall meanes to

K 3 be

be ever tempering with vs, to slake our forwardnes, and to kill and coole all zeale within vs; for this cause it were good to discouer his plots, to designe his instruments, and to note the severall suggestions by which he attempteth to make vs cast off all holy Obedience to Gods *Truth*. Sometimes Profite hindreth, sometime Pleasure misleadeth, sometimes a feare to impaire our credit in the world is a stoppe, sometimes a conceipt of too much straitnes and difficultie in Religious discourageth, sometimes an opinion that to much zeale is superfluous, crosseth vs; so that it is a hard matter, to play the good Husband in holding fast a good profession to the End. But, because to enter into everie of these particulars, would require a more large discourse, therefore as a generall preseruation, against all occasions that may withdraw, I will onely commend, and confirme vnto you this Doctrine, namely; *That he which hath entred into a good course of true obedience, ought not at any hand to desist and fall away from the same.* The course of Christianitie, is often in Scripture compared to a Raee, in which it sufficeth not a man, either to haue run long, or to haue runne painefullly, vnlesse he hold out vnto the marke; nay, he which breaketh off, in the mid way, is as far from a reward as he which never set one stepp forward therewerto; So in this Case, it booteth not a man, to haue beene sometimes very forward, and to haue

haue made some shew of loue and obediēce vnto Gods Trush,ynlesse he doe persist, and continue therein vnto the end. Therefore, So runne (saith the Apostle) *that you may obtaine.* for sume; that is, moderately in the beginning, constantly in the midſt, and cheerefully in the end, making the end rather better, then worse then the Beginning . An vnſtayed, inconstant and fickle diſposition, to be caried with a humour, and to embrake a thing but for a fitte, is a thing ſo diſgracefull euē in common reaſon, that many men oſtentimes doe persist in that which is naught, rather to incurre the ſuſpition of vnfetlednes; much more, is it shamefull in matters of religion. And therefore, as it is the Brand of the wicked to be like a whirlewind, ſo it is the note of the Righteous to be as an *Everlaſting Fou-*
dation. All the promises of Happines in holy Scripture, are made with Condition of Continuance. *He that endureth to the end shall be ſaved;* To him that overcometh will I give, &c. Be faithfull to the Death, and thou ſhalt receue the crowne of life . So that if you take away continuance, all hope of happines is vtterly overthrowne. In a word, not to ſay ſo much as might be ſpoken in this caſe; they which haue beene zealous, and carefull, & forward, and doe after grow cold, their caſe is worse, and their punishment more heauy. First their caſe is worse, because hereby they are brought into the way, to that vnpardonable finne

1. Cor. 9. 24.

Pro 10. 25.

Math. 34. 13.
Reu. 2. 7.

sinne against the holy Ghost, so that if ever they recover, it will cost them the setting on. Againe their punishment is more heauie: For they who haue escaped from the filtbines of the World, through the knowledge of the Lord &c. If they be tangled againe therein, the latter end is worse then the beginning.

2.Pet. 1.20.

The Vse.

2.Tim. 4.10

There is a necessarie vse to be made of this point: Backsliding, falling away, loosing the first loue, are the common sinnes of the professors of religio in this age. The Church is ful of *Demasses* who haue left their old zeale and haue *embraced the present world*. The blessed continuance of our happy Peace, hath beeene to many an occasion of Falling: It is time that the Lord shoulde quicken vs by some sharper courses. There be many, of whom it may be said, *He was a zealous Gentleman, carefull in the waies of godlines: I knew such an one, an earnest and painefull preacher, studious, industrious, of excellent gifites: There is an other, was pretily come on, and gaue good testimonie of Gods graces to be in him, was a diligent hearer, a man who loued to confesse of good Things; But now there is a grea^t alteration, the world hath choked them, the Vanitie of outward things hath beguiled them, and they are, not the men they haue beeene.* Alas that any man should gue occasion to haue it so said of him. I remember the saying, *It is the most woefull thing to haue beeene happy: and so, it is a miserable thing to haue beeene zealous, and now not*

Miserium
est fuisse bea-
tum.

to

to be zealous , to haue had Lands , and Li-
uings, and large possessions , and now to be
a begger , to haue had the *Truth* of Obedi-
ence in possession , but now to haue cleane
parted therewithal . I beseech you , if any here
be guilty herein (as every man hath good
cause to be ielous ouer himselfe with a godly
ielousie) let him be admonished to looke to
it quickly , to *repent and doe his first worke* , least
he incurre a double condemnation . Who
will pitie him , that had land and liuing ,
and could not keepe it ? and how shall
the Lord be mercifull vnto him , who hauing
knowne the *Way of Truth* shall turne from the
holy Commandement given vnto him ? And for
others , which are (perhaps) but yet commers
on and beginners in good things . as you shal
learne , other Things , so learne this withall ,
that we haue need to keepe a narrow watch
over our hertes , least we waxe *wearie of well
Doing* , least at vnawares a kind of facietie &
fulnes creepe vpon vs . To beginne a thing is
pleasant , therefore for varieties sake , many
will beginne , but vpon some occasions soone
leauie off ; so that all the proefe is in the End .

There is one point more behinde , no lesse
necessarie then the former , a Branch of my
diuision , and incident also to my Text ; and
that is , a Godly *care to enlarge , and encrease
the Truth which we haue purchased* . In this frugall
and Thriving Age , he is , among worldly
wise men , halfe accounted an *vnthrift* , not

L 1 only

onely, that maketh away his estate, either in whole, or in part, but also which doth not by his industrie, and prouidence something better the same. And I pray you, mark, if my Text, doe not require so much: It is in the nature of every Inhibition, or forbidding Commandement, to imply the conterarie: As, *Thou shalt not kill*; comprehendeth this vnder it, *Thou shalt by all honest meanes preserue the life of thy neighbour*: so, *thou shalt not sell the Truth*: what must I then doe, (wilt thou say:) Thou must husband it well, and labour to encrease it. So that my Text very naturally, without setting it vpon the racking, occasioneth the vrging of that dutie which the Scripture often doth perswade, namely, *A caring and endeavouring to thriue in Religion, to encrease both in knowledg and in obedience*. S. Peter giueth a charge, *Grow in grace*. Paul beseecheth his hearers to *encrease more and more*. Salomon compareth the state of a Christian to the light, which shineth more and more unto the perfitt day. In Ezekiel, the graces of Gods spirit, are figured by the waters, issuing out of the Sanctuarie, which were first to the ankles, then to the knees, then to the loynes, then to a rimer that could not be passed over. Dauid calleth Gods seruants *Trees, which bring forth fruit in their age, and euen then are fat, and flourishing*. Christ in the Parable reporteth that the Euill seruant, though he kept the Talent in a napkin safe, yet was condemned for not encreasing it. Thus

2. Pet. 3. 18.

1. Thess. 4. 1.

Pto. 4. 18.

Ezek. 47.

Psal. 92. 14.

Math. 25. 24.

Thus you see the Truth of this Doctrine. And I pray you let vs make the vse of it, to be stirred vp by it (so many as haue gotten some knowledge, and shewed some fruits of Obedience,) not to rest satisfied therewith, thinking that we know enough, & haue done enough, but after the worthie example of Paul, let vs still forget that which is behinde, accounting that whereto we are come, to be scarce worth the naming, and striuing to goe from grace to grace, from vertue to vertue, from strength to strength, according as God hath dealt to every one the measure of faith. Flesh and blood is readie soone to satisfie it selfe, with a little in these things, though in other things it be unsatiable; and worldly men (that would be thought religious for all that) they plead, All is well, and how Religious nowd'y you haue vs to be? Doe we not thus and thus, and what would you haue of vs more? To helpe this, I pray you remember this; He is the best Christian, who is euer complaining to himselfe of his owne slacknes, and carieth a kind of holy Indignation against himselfe, that he knoweth no more, and is no more obedient, more grieuing at that which is Behinde, then pleasing himselfe in that wherto he is attained. And on the other side, he that is in his owne concept come to a full point, thinking that a little Religion, a little zeale, a little holines, a little knowledge will suffice, the same man hath no zeale, no holiness,

The Vse.

Phil.3.13.

Psal.84.7.
Rom.12.3.

Phil 3.13.

nes, no knowledge, no religion at all. My reason is, the euill seruant I speake of before, though in one place it is saide of him, that that was taken from him which he had, yet elsewhere it is said of him, that that was taken from him *which it seemed he had*. So that it is but a seeming of Religion, where there is no care of encreasing. And thus at last I haue ended this Text, & though I haue not handled euery point so largely, as the worth of it did deserue, yet I haue, in some measure, touched euery particular incident to this place.

The ende of the second Sermon.

*Let God alone haue
the glorie.*

